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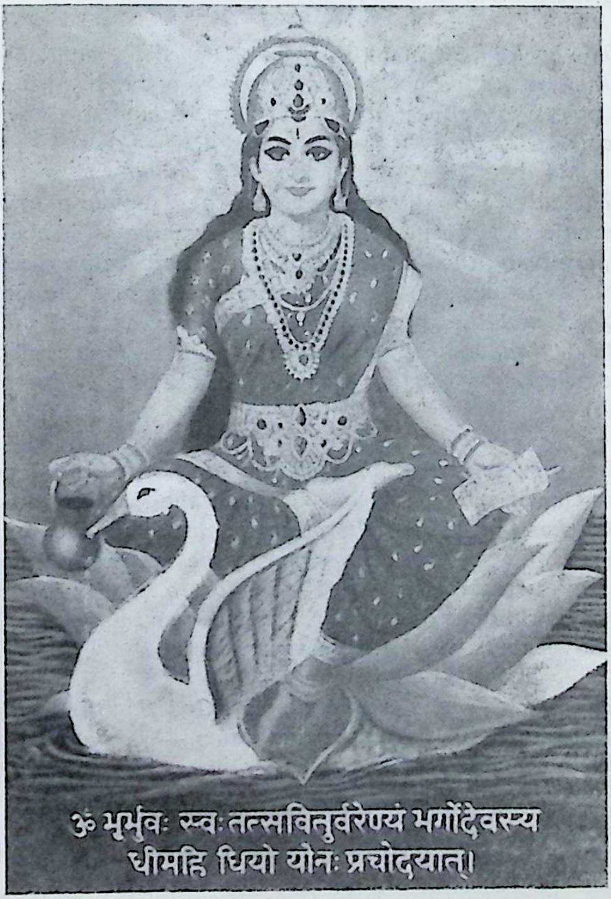
# THE NEW AGE FORCE GAYATRI

ॐ भूर्भुवः स्वः त सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो योनः प्रचोदयात्।

**ASHOK N. RAWAL**

BHARATIYA VIDYA BHAVAN BOMBAY-400 007

THE DIVINE GAYATRI


ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गोदेवस्य
धीमहि धियो योनः प्रचोदयात्।

*Meditating on Mother Gayatri, young ladies should purify their mind and outlook on life. They will then be rendering a great service to themselves.*

*The book in the hand of Gayatri Devi is the symbol of learning, meditation and thinking; the* Kamandalu (*water-pot) points to universal love, culture, compassion, self-restraint and joy.*

*The lotus seat signifies complete and joyous offering of oneself. The swan (Rajhuns) She is riding is symbolic of a pure body, thoughts pure like milk and water, discrimination, the sweet and genial temperament of a blemishless pearl and the dignity of the King swan. All this wealth — these ennobling qualities — will be showered on the worshipper of Mother Gayatri like the rain of nectar (Amrit).*

*Devotion to one's mother is the greatest of all devotions. Our scriptures enjoin us to hold the mother, father and teacher (guru) as gods on earth. Even among them the pride of place has been given to the mother. Therefore, while worshipping God, if devotion to mother is kept in mind as supreme, assuredly it will confer immeasurable spiritual benefits on the worshipper.*

*The worship and meditation of God Savitur — the rising Sun with His golden rays at dawn — is the worship of God in the form of the father.*

# THE NEW AGE FORCE—GAYATRI

# THE NEW AGE FORCE— GAYATRI

*By*

ASHOK N. RAWAL

*With A Foreword*

*By*

SRIRAM SHARMA ACHARYA
BHAGAVATIDEVI SHARMA

1981

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## DEDICATION

*With great reverence and high esteem and in all humility, I prayerfully offer this book "The New Age Force — Gayatri" at the lotus feet of Param Poojya Gurudev Vedmurti Taponishtha Sriram Sharma Acharya, who has dedicated his entire life to save the culture and religion of Bharata Varsha and who with a heart tender like that of a mother is guiding us for the New Age to come and to prepare ourselves for the fulfilment of our individual roles in realising the next New World Order or "Ram Rajya".*

# FOREWORD

In sustaining, reviving and projecting the spiritual, ethical and cultural heritage of *Bharata Varsha* (India) the great Gayatri Mantra is greater than any other discipline or yoga.

She is acknowledged and worshipped as the embodiment of the All-powerful. As the mother of the Vedas, She is the instiller of the sense of *Rita*; as the mother of the Devas, She is the instiller of the sense of refinement and culture which enrich life, and as the mother of the Universe, She is the upholder of the universality of mankind. She is nectar (Amrit); She is the Kalpa Vriksha (Wish-fulfilling Tree) and it is Her power which dispels weakness and ignorance and want. She has in Her the great power of resurrecting our past glory and making our country the world-teacher.

For these reasons, She has attained the supreme position as the mother of Indian culture. In the past when the country was going through a period of spiritual darkness, along with the other glories of our past, the glory of Gayatri too was lost sight of. To reestablish Her glory and make people give up their distorted views, the Yug Nirman Mission has launched a campaign which has met with resounding success. Through their exhortation, today, Gayatri Mantra is being recited 2400 crores times every day all over the country and abroad.

At this critical juncture when the world is on the threshold of a new Age (Yuga-Sandhi), this is an indication of the change that is overtaking the world. But till now this good fortune is confined, besides the Hindi-knowing people, to those familiar with Gujarati, Marathi, Oriya and Bengali alone. But those knowing only the English language, which is holding sway in 2/3rds of the countries of the world, have been denied this good fortune. Therefore, the present publication in English *The New Age Force — Gayatri* will not only fill the void but will contribute to the promotion of goodwill and peace in this troublous times.

We bless this effort and pray that the book be well received by the general public.

—SRIRAM SHARMA ACHARYA
—BHAGAVATIDEVI SHARMA

*Brahmavarchas Sansthan,*
*Hardwar,*
*30th October, 1981*

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# CHAPTER I

## (i) THE DIVINE GAYATRI

The twenty-four syllables of the Divine Gayatri
are the body
of this creation, its principles,
its powers, its spirit.

And these twenty-four syllables
of the *Mantra* of Gayatri,
when uttered correctly
with the rightness of spirit
are the waking and the rousing
of our body, and they,

these twenty-four syllables
make man then human

and when he is human
he knows his self which is Brahman;
and they, the twenty-four syllables
are the twenty-four incarnations of God
from whom true knowledge is then begot,

the knowledge of right conduct,
the knowledge of social justice,
the knowledge which maketh for human welfare,
even as the Puranas tell it;
and when rightly meditated upon
the Divine Gayatri
will most undoubtedly
bestow on us assuredly
the lustre of gods.

To say it again, Gayatri is
the essence of *Dharma,* of *Ṛta,*

of *Vasudhaiva kutumbakam*
(this world is one family)
the one family of the world of men

which has
only one citizenship,
one flag,
one government,
one culture,
and the full brotherhood of Man.

To the Divine Gayatri,
so glory be.

—*Vedamurthi Taponishta Sriram*
*Sharma Acharya*

## (ii) THE TWENTY-FOUR SHAKTIS OF GAYATRI

चर्तुविंशतुवर्णेषु चर्तुविंशति शक्तयः ।
शक्तिरूपानुसारं च तास्यं पूजा विधीयते ।।

"The twenty-four syllables (of Gayatri) are Her twenty-four Shaktis (powers). The mode of worship should be according to the form of the Shakti."

—*From Viswamitra Tantra*

### *INTRODUCTION*

Each syllable of the Mantra of Gayatri is a veritable treasure chest of endless knowledge. Even a partial understanding of this knowledge is a source of great spiritual and material beneficence. Each of the following twenty-four deities represents a force-flow (Shakti-dhara) of Gayatri signified by a syllable of the Gayatri Mantra. The progress and welfare of mankind depend on the harmony of the force-flows controlled by these deities, who, being procreative, are envisioned as mother divinities.

### 1. Adyashakti Gayatri:

The manifest cosmos arises from the desire of the Absolute (Brahman) to engage in the joy of creation of which we ourselves are a part. The force of that desire of the Absolute is Gayatri (Adyashakti or Brahmi-shakti). All other powers of the manifest cosmic creation are dependent for their existence on this primordial generative force whose attributes are production, development and transformation, and which is the divine Mother Adyashakti Gayatri.

### 2. Brahmi:

Brahma, Vishnu, Mahesha: creation, development, transformation. In creation or production diligence is most necessary and important, as by diligence one contributes to the welfare of others and becomes the object of their thankfulness. These are the prime attributes of Mother Brahmi by whose *shakti* Brahma becomes capable of producing the cosmos.

### 3. Vaishnavi:

Vaishnavi is the power of Vishnu. She is the sustainer, developer and organiser. By another name She is also Lakshmi or the giver of prosperity and culture. Mother Vaishnavi is the sustainer of the Good.

### 4. Shambhavi:

Mother Shambhavi is the divinity of auspicious transformation, productive change and beneficent reconstruction. In another form She is the shakti of Shiva.

### 5. Vedamata:

In this form Gayatri is the Mother of the Vedas, as the revelations proceeding from 'Om Bhurbhuvasvah' become the *Rigveda;* from 'tatsaviturvarenyam' the principles of the esoteric knowledge were rendered in the *Yajurveda*; from 'Bhargodevasya dhimahi' came the knowledge of the functioning of the Universe contained in the *Samaveda*; and from 'dhiyo yonah prachodayat' the secrets of the cosmic and divine powers were embodied as the *Atharvaveda.* For this reason Gayatri is referred to in the scriptures as *Vedamata,* or the Mother of the Vedas.

### 6. Devamata:

Gayatri is the Celestial Mother too, i.e., the bestower of divinity, or of the divine beings. The divine beings are divine because they are generous and charitable. The worship of Gayatri as *Devamata* takes us up to the level of divinity by instilling in us the qualities of charity, equanimity, and of right conduct.

### 7. Vishvamata:

Gayatri is the Universal Mother. She sustains and binds the universe by the spirit of unity. By Her grace as *Vishvamata* man acquires reverence for all living beings and becomes an instrument of social harmony and prosperity.

### 8. Ṛtambhara:

God's greatest gift to man is full cosmic consciousness or perception which when received removes all the bonds of Maya. This full cosmic consciousness is *Ṛtambhara Prajna*; and Gayatri in Her cosmic form is *Ṛtambhara*. and this realisation is self-realisation or *Mukti*.

### 9. Mandakini:

The sacred Ganga is considered by seers as the visible representation of the subtle and invisible Gayatri. Ganga can cleanse the earthly sins, and Gayatri cuts the bondage of Karma. For this reason Ganga and Gayatri are taken to be equally auspicious. Ganga as the earthly representative of Gayatri is called *Mandakini* (the calmly flowing one) who removes our genuinely repented for sins.

### 10. Ajapa:

In the Sadhana of Gayatri a state of grace is reached where the devotee attains a self-maintained contact with God. This state of divine union is called *Ajapa* (above prayer) state. As it is the power of Gayatri which leads one's soul to this state, She has also been named as *Ajapa*.

### 11 & 12. Riddhi and Siḍdhi:

Of the twenty-four deities of Gayatri the Lord Ganesa is one. Ganesa is the deity of intellect giving it the capacity of discrimination. Ganesa has two female consort-divinities, viz., *Riddhi* and *Siddhi*. Riddhi is the giver and the substance of the spiritual attainments; and Siddhi is the giver of material and physical endowments. And both of them are the powers of Gayatri, one operating internally and the other externally.

### 13. Savitri:

The Primordial Shakti has two flows, one immanent and transcendental, i.e., spiritual; and the other manifest, i.e., phenomenal and physical. The spiritual flow is called Gayatri, while the physical is named as *Savitri.* Savitri is seen as five-faced because the perceptible universe is constituted of five fundamental energy-substances or states. Of all the innumerable forms of Gayatri, Savitri is nearest to us and also the most powerful; and the interrelationship of Savitri and Gayatri is so close that they can be said to be one and the same.

### 14. Saraswati:

Awareness has two polar attributes — the perceiving consciousness and the discriminatory intellect. Gayatri is the motivating force of the perceiving consciousness while the discriminatory intellect functions by the grace of *Saraswati.* Man is nothing more than a brute without right discrimination. Therefore the grace of Saraswati is necessary for us to sustain our intelligent humanity.

### 15. Lakshmi:

Gayatri as the dispenser of material contentment and happiness is Lakshmi. By Her grace we find our material circumstances aiding us in our self-development and adding to our capacity for social welfare and good conduct. Excess of material riches without the grace of Lakshmi is an evil and causes social strife, but the same riches blessed by the grace of Lakshmi become a force for social welfare.

### 16. Durga:

Gayatri as the time-force is called Durga or Kali. Life is a battleground where our greatest foes are mostly our own weaknesses of mind and character. By seeking

Mother Durga's grace one acquires the strength of spirit to rectify these deficiencies.

### 17. Kundalini:

Gayatri as *Kundalini* is the quiescent material cosmic energy entwined with the individual embodied self. All yoga is concerned with the arousal of Kundalini for self-realisation.

### 18. Pranagni:

Gayatri is also *Pranagni*, or the vital fire permeating our bodied self. When Gayatri is realised in this form our weaknesses and deficiencies are consumed by *Pranagni* and our divine attributes become manifest.

### 19. Bhavani:

The evil-destroying power of Gayatri becomes personified as *Bhavani* who is the defender of the good, the meek and the down-trodden and defenceless.

### 20. Bhuvaneswari:

Gayatri as the divine sustainer-force of the Universal harmony and well-being and as the Goddess of the individual's prosperity and happiness is called *Bhuvaneswari*. By right social effort we earn Her grace.

### 21. Annapurna:

Food is the first direct necessity for sustaining life. As *Annapurna* Gayatri is the provident Mother Nature who produces materials made available to us as food. Seeking Gayatri's grace as Annapurna obviates individual want and bestows contentment.

### 22. Mahamaya:

Human identity being limited the human perception is also incomplete. Maya is delusion and *Mahamaya* is delusionlessness. Gayatri is called Mahamaya because when She has been realised as Mahamaya the true functioning of the cosmos is fully revealed and the self knows its own divine origin.

### 23. Payasvini:

Gayatri as the provider of the elixir of immortality in the form of self-realisation is named *Payasvini*. Cow because she provides us generously with life-giving milk is taken to be the representative of Gayatri from the animal kingdom, and therefore she is held sacred. She is therefore called Payasvini (provider of milk). Cow is also an example to us of benevolence, charity and self-sacrifice, which are the self-same qualities of personal conduct required to realise the grace of Gayatri.

### 24. Tripura:

Gayatri reigns over the three spheres of existence and in which capacity She is known as *Tripura*. A balanced combination of faith, knowledge and action are necessary for any beneficent human activity, and they are also necessary for realising the triple attributes of Sat-chit-ananda (existence-consciousness-bliss) of the all-containing Brahman. By the grace of Gayatri this state of realisation is reached.

## (iii) THE GREATNESS OF GAYATRI

"Of the many methods of yoga one of the most potent is the Yoga of Gayatri Mantra. Mantras have powers to endow one with remarkable abilities. The Gayatri Mantra gives the devotees spiritual as well as material benefits."

—*Ramana Maharshi*

"The way honey is the essence of flowers, and butter of milk, in the same manner Gayatri is the essence of all the Vedas. Gayatri when realised is verily the Kamadhenu — the celestial wish-fulfilling cow. Ganga cleanses the sins of this worldly body; Gayatri purifies the soul. The worship of God bereft of Gayatri is like going out to beg food leaving the meals laid out before you. Gayatri is the greatest means of extending your spiritual powers and successful accomplishment of good ends. There is nothing greater than Gayatri for this purpose."

—*Veda Vyasa*

"Even divinities like Brahma pray to Gayatri because Gayatri makes possible the realisation of Brahman. Gayatri removes from you the propensity to evil actions."

—*Rishi Bharadwaja*

"Even fools, criminals and men with unstable minds are able to attain enlightenment by the power of Gayatri. When that is so, then the worship of Gayatri by the firm and pure-minded persons will surely lead them to self-knowledge and self-realisation."

—*Sage Vashishtha*

"It is not possible for us to describe the greatness of Gayatri. It is not possible to act in this world beneficently without purity of mind. This purity of mind which brings in enlightenment leading to self-realisation is the result of the inspiration received from Gayatri. The avatara of Gayatri has occurred to aid us in the eradication of evil and to help increase the good."

*—Jagadguru Sankaracharya*

"I tell people that due to the sadhana of Gayatri hard austeries have been rendered unnecessary. The greatest of Siddhis can be obtained by the Japa of Gayatri. The Gayatri mantra is small but its powers immeasurable."

*—Ramakrishna Paramahamsa*

"Gayatri purifies the mind. Without the purity of mind our life is of no use. Gayatri is the producer of this purity of mind."

*—Swami Vidyananda*

"Of the many invaluable treasures given to us by our Rishis, Gayatri is the incomparable one. Gayatri makes mind pure and gives the light of God to the soul and by that light innumerable souls are released from the world's bondage. Gayatri makes man god-loving while freeing him from worldly wants."

*—Pandit Madanmohan Malaviya*

"The great Mantra of Gayatri has a unique contribution to make in the impending new age. Its impact on the moral and ethical renascence of this new scientific-intellectual age will be unequalled, unparalleled and extraordinary."

*—Vedamurthi Taponishta Sriram Sharma Acharya*

## CHAPTER II

# BRAHMAVARCHAS SANSTHAN

(*Aims and Functions*)

We are living in an age of science. A modern mind is not easily prepared to accept anything as truth unless it is proved beyond doubt by scientifically approved methods.

But the truths of the Vedanta realised by the direct intuitive perception of the Rishis and preserved in the Vedas display uncanny anticipation of several fundamental postulates of modern scientific discoveries.

For instance Max Planck, the great mathematician and the discoverer of the Quantum Theory, was led to conclude that "consciousness I regard as fundamental. I regard matter as a derivative of consciousness. We cannot get behind consciousness. Everything we talk about, everything we regard as existing, postulates consciousness."

Eddington, a great physicist and philosopher also endorses. "... so that amongst the new properties with which we propose to dower the atom we shall probably have to include a rudimental form of consciousness.... The mind of God in particular is to be regarded as infinitely extended throughout space and time.... The idea of a universal mind or Logos would, I think, be a plausible inference from the present state of scientific theory."

Joad, another philosopher says: "It is interesting to notice how closely the metaphysical speculations, which are based upon modern science, agree. The views which I have traced in this book, the views of Eddington, of Jeans and of Russel, as also, I am led to understand, those of Einstein and Planck, all uphold the traditional distinction between appearance and reality. Known reality, they suggest, is mere phenomenon or appearance; but behind the phenomenal manifestation there must be an ultimate force; beneath the outer phenomenon there must be an inner reality. And essence, force and inner reality are not, they hold, to be known by an intellectual faculty, since what our reasons and our senses know is always the spatially and temporally limited phenomenon to the making of which our minds have contributed. Nevertheless, since they are in some sense known, they must be known by a process of revelation to an intuitive faculty of direct insight. So revealed, reality is seen to be spiritual and even personal. Thus, with regard to the most fundamental issues of metaphysics, the speculations of modern physicists seem to bear out and to support what is, perhaps, the main traditional mystic view."

Thus great scientists and philosophers of this century have arrived at almost similar conclusions by a scientific analysis, "....that since every object in the universe is the sum of its qualities and since qualities exist only in the mind, the whole objective universe of matter and energy does not exist except as a construction of consciousness, an edifice of the conventional symbols shaped by the senses of man."

To corroborate the modern views only one extract of the Katha Upanishad (1 : 3 : 12) is enough to prove how the seers had already established the same conclusions by intuitive perception: "He is the secret Self in all existences and does not manifest Himself to the vision; yet he is seen by the seers of the subtle by a subtle and perfect understanding."

Spirituality is essentially the science of consciousness. The expanded awareness acquired by consciousness of the individual resulting in direct perception of the facts of human experience and the knowledge of their value in relation to our lives comes from correctly directed personal conduct and spiritual effort. As the acquisition of such insight and vision requires not only prolonged and concentrated intellectual effort but also a victory over our baser instincts of lust, greed and selfishness, i.e., the practice of right conduct, most of us question the usefulness of the value and necessity of such efforts.

Hence the crisis of character brought forth by our unwillingness to make such effort is manifestly seen in our individual lives which show serious deterioration in mental and physical health of most of us. It will not be an exaggeration to say that 80 per cent of the civilised world's population suffers from some kind of mental illness. The reasons for this state of affairs are obviously the unbridled pursuit of sensuous pleasures by all available means. Today we find discord at every level — family, community, national, international — as a result of the blatant disregard of the essential human ethical and moral norms.

The only way to rectify this disastrous situation is to re-establish firmly all positive ethical values and convince the science-minded intelligentsia of the truths of the human spirit and its meaning and purpose if mankind is to be saved from a moral degradation that can quite possibly end in the annihilation of the human species itself because we now possess weapons to destroy ourselves completely.

As a part of such an effort of rectification the Brahmavarchas Sansthan at Hardwar is located in beautiful and peaceful natural surroundings on the bank of the sacred Ganga beneath the sheltering shadows of the Himalayas. The institution is housed in a three-storeyed building on Saptasarovar Road. On the ground floor 24 idols representing different aspects of the divine Gayatri, each symbolising one divine attribute, have been installed in 24 rooms to convey the full import of the Gayatri mantra. This section is known as the *Gayatri Shakti Peeth.* The first floor houses the research centre and the third floor is used as a hermitage for meditation (Sadhana Aranyak).

In this institute research in theoretical and practical aspects of the science of spirituality is carried out. The theoretical aspects embrace comparative studies of different religions, theological systems and modes of practice, rituals and rites. This is done with a view to integrate and harmonise the various approaches and evolve a universally acceptable spiritual discipline based on facts and logic. The practical aspects of research is concerned with the theoretical propositions and conclusions based on the findings of the laboratory and field researches. An attempt is being made to synthesise the old and the new, avoiding blind faith and soulless logic.

Of course the matters of the spirit cannot be fully confined in a laboratory, as levels of consciousness and emotional states can hardly be registered and characterised wholly by physical test and measurements alone. However, attempts can be made to check up and measure perceptible effects produced by changes in the different levels of consciousness and deduce useful hypotheses from observations and established facts and develop a course of spiritual exercises for elevating consciousness and to understand the interconnections between spiritual and physical well-being.

Today our technology derived from scientific discoveries has for its aim mastery over nature to accumulate material riches and obtain largest possible amount of sensual pleasures and luxuries. If however men can be convinced that spiritual disciplines are much more effective in giving them mental peace and happiness, then many may realise that righteous life pays double dividend — satisfying material prosperity combined with mental happiness and peace. The research wing (Shodha Sansthan) of the Brahmavarchas Sansthan aims at this.

To facilitate the process of the research work at the Brahmavarchas Sansthan, collection of literature on ongoing research work, studies on the science of penance, yoga sadhanas, yagnas and testing of the results of the relative experiments are undertaken with the aid of appropriately sophisticated equipments. A rationally organised research programme has been planned for progressive implementation. The subjects proposed to be studied at present are:

(1) The existence of God — His significance and the necessity of accepting Him as almighty and having faith in him.

(2) The reality of Soul. Life after death. The theory of re-incarnation.

(3) The Law of Karma.

(4) Various ancient theological systems.

(5) The inner world; power of the spirit and psychic powers.

(6) Power of faith and devotion.

(7) Yoga and Yoga practices. Effect of yoga sadhana on physique, psyche and spirit.

(8) Austerities and penance.

(9) Religious observances and their effects.

(10) Physical, psychical and spiritual currents.

(11) Extrasensory perception in the light of modern scientific advance (PSI phenomenon).

(12) Miracles and their authenticity.

(13) Angels and contact with them.

(14) Self-introspection, self-realisation, and contribution of spirituality to development of human personality.

(15) Contribution of spirituality to social development and its role in ushering in a new era.

(16) The role of emotions in life and their effect on man.

(17) The flow of life and its aim.

(18) Human instincts and their ultimate role.

(19) Unveiling of inner consciousness.

(20) The mysterious powers in man; the fundamental living cell, heredity and the hormones.

(21) God in the context of life and Nature; contribution of other living beings to life on earth and universal brotherhood of man and other living beings. Ecological balance in this intelligent universe.

(22) Spirits and their relationship with the other living beings.

(23) Science of Yagna (sacrifice); treatment of ailments and diseases by Yagnas (Yagnopathy).

(24) Inter-relationship and interdependence of ethics, spirituality, philosophy and the physical and other sciences.

The above list is neither chronological, exhaustive nor rigid, but subject to changes by experience gained.

For any research institute a good library is a must and efforts are on way to equip the library suitably with books and periodicals in different languages and with modern aids of study and research. It is proposed to collect as many books and manuscripts as possible in different languages of different faiths and preserve them for the use of the Sadhaks and research workers. All this is being done without any prejudice to any form of thinking or faith but with an equal faith in all beliefs. The library is open to everyone who wants to utilise it in a proper manner.

Mere library or a collection of vast material without proper personnel to guide people will be of little use. Therefore, experts and scholars are being invited to the Sansthan for permanent stay, if possible, or for temporary stay and occasional visits so that others interested may share the benefit of their knowledge and expertise and experiences. For the benefit of those who cannot come and stay in the Sansthan but want to pursue their studies, well-planned magazines are being published. These magazines are brought out under the auspices of the Yug Nirman Mission. Articles on different subjects are welcome for publication. Co-operation of experts and scholars is earnestly sought from all over the world for this important task. We are sure, in the near future, these efforts will bear fruit and help the humanity at large in wiping out scepticism.

Along with the establishment of a library, a physical laboratory to assess spiritual attainments and the results of various sadhanas is also under way and the results will be made known through books and periodicals from time to time.

Physicists are now engaged in the search of elementary particles of matter and from atom they have come up to Quark, whose discovery has precipitated a crisis in the scientific world. The Indian seers of yore had found out through intuition Prana, which marks a transition from the material to the non-material, from matter to consciousness and had known methods of controlling and developing it and have handed down their knowledge to us in the form of aphorisms. Through a process of control and development of various forms of Prana, they could skilfully gain mastery over the bodily functions to an extraordinary degree and could join individual consciousness with the Universal Consciousness, and also could perceive through intuition and foresee the happenings in the visible and invisible worlds and exhibit paranormal powers of precognition, telepathy, clairvoyance, etc. It may be possible with advancement of knowledge to measure the effects of Prana and demonstrate and prove scientifically the radiation-like effect of Prana on the human psyche, which acts as a receiving and transmitting centre. Such a demonstration might throw a new light on the findings of the seers through intuition and point out to new implications. So far experiments in spiritualism and physics have been carried out in isolation, rather independent of each other, and little effort has been made to correlate the experiments or the results in the two branches. On the contrary, each branch has ignored and looked askance at the other. But life — spirit and body — is the result of interaction of consciousness with matter. A study of life and its evolution without a correlated study of physical and spiritual aspects of life is incomplete. The Sansthan wishes to carry out research in this aspect of study. Accordingly, a laboratory has been established for this kind of study under the care and guidance of experts and dedicated men who lay much more emphasis on quality rather than quantity. The necessary modern scientific equipment has also been purchased and installed. Presently the studies undertaken are: (1) recording telemetrically on cardioscope changes in the heart rate, rhythm and the mechanism of impulse propagation induced by Sadhana in its various forms and at different levels; (2) use of blood gas analyser is being made to measure partial pressures of oxygen and carbondioxide in the blood content so as to find out how and whether the different forms of sadhana lead to purification of the blood, whilst simultaneously a vitalograph is used to record changes in lung functions, inner vitality and the efficiency gained by the Sadhak after pranayama and various spiritual practices; (3) a polygraph through its pre-amplifiers is also used to record changes in the brain wave pattern (electroencephalogram), eye movement rhythm (electronystagmogram), condition of the nerves, flow of blood, cardiac output, stroke volume, skin concentration etc., during different mudras, dhyana, shithilikarana, yoga-nidra (yogic sleep), etc.; (4) attempts are also being made to record effects of mantras and their relation with sound patterns (with the help of an oscilloscope) on the human body; (5) a separate bacteriology section is equipped with necessary equipment to carry on research on Yagnas and their effects. Arrangements are being planned for establishing a Hormone Assay wing for noting analytical changes in blood hormone levels after Yagna and Sadhana.

Yagnas occupy a very important place in the spiritual and religious rituals of India and also constitute an integral part of Indian philosophy and culture. Yagnas have been acclaimed as possessing powers of conferring immense physical, mental and spiritual benefits and certain yagnas have been prescribed for eradicating specific physical and mental ailments, which can certainly be studied and tested. Attempts are being made in this direction also.

. It is an admitted fact that traditional systems of treatment of physical and mental diseases employ oral medicines, which, when digested, at times result in the upsetting of the digestive system and consequently discharge a portion of the drugs through excreta. Although injecting medicines yields quicker results, it has its adverse side effects and upsets the white corpuscles which resent intrusion of foreign body. While in Yagna, medicines (herbs and other materials) are vaporised by offering them as oblations in the sacrificial fire and enter the body in a gaseous form through the nostrils and pores of the skin, which might be classified as the least risky, little taxing and most effective method of administering medicine which reaches every single cell in the body. Possibilities of curing mental diseases by Yagna are high as compared to their treatment by modern systems of treatment, the results of which are not yet fully known to the medical world as some after effects are felt only after years. The medical profession is still lacking many aids for diagnosing nor has it found out a perfect system for treatment of mental ailments like neurosis, schizophrenia, depression, tension, melancholia, mania, hysteria etc. On the other hand, psychosomatic diseases are even more rampant than physical diseases and easily bring breakdown in a man. It is an admitted fact that the tensions of modern life, pursuit of sensual pleasures in all their forms, degradation of social behaviour and a fall in moral and ethical values have been contributing largely to an alarming increase in psychosomatic diseases. Yagna offers a likely solution to the serious problems of such diseases.

Every aspect of Yagna has been conceived after a careful study, scrutiny and test and a well laid out plan for each kind of yagna has been prescribed. Proportions of different oblations, their number, quantity, the order in which they have to be added to the sacrificial fire, the various mantras to be recited with different intonations, etc., have all been laid down after great experimentation. Even the size and shape of the Yagna kundas (sacrificial fire pits) have been minutely studied and prescribed. Research on modern lines is proposed to be carried out on Yagnopathy and its relevance in curing mental and other diseases and the energy created by performing Yagnas. One day Yagnopathy, it is hoped, will occupy a place of pride among the different systems of medicines and treatment. It is proposed to grow different herbs, plants and trees, etc., required in the Yagnas as such things are not nowadays easily available due to deforestation. All the experiments are being carried out in a permanently established Yagnashala (Sacrificial hall) and the effects of various Yagnas on the Sadhaks, the residents and the disease will be studied. Such research will not be restricted to human beings but will be extended to animals, birds, insects, vegetation, etc.; or rather say the effect of Yagna on the ecology itself.

As already said, *Gayatri Shakti Peeth* houses 24 different idols of Gayatri, each symbolising one shakti aspect. Gayatri and Yagna, which are supplementary and complementary, are the two pillars on which the edifice of Indian Adhyatma rests. That is why one must know the science and philosophy of Gayatri, which has been described and revered as the desire-yielding mantra.

The sadhaks live in this campus like the hermits of the Vedic age and receive comprehensive training under the guidance of experts and it is hoped they will help the younger generation and maintain the old traditions intact so that humanity at large may derive fullest benefit of their training and experience and impart the much-needed spiritual discipline.

A visit by interested persons to the Brahmavarchas Sansthan will give them a complete picture of the efforts being made and its achievements. Suggestions for making the institute more useful are always welcome. Everyone is invited to spend a few days there for acquainting himself with the activities of the Sansthan.

## CHAPTER III

# SCIENTIFICALLY PRESENTED SPIRITUAL LITERATURE

In this intellectual age belief is based on science, logic, fact, actuality and empirical observations. Prophetic revelations, religious scriptures and faith have lost their authority for the modern intellectual. *Gurudev* Vedamurthi Taponishta Sriram Sharma Acharya has, therefore, created a new literature to blunt the influence of atheism, agnosticism and libertine conduct growing out of the present barren intellectual atmosphere. To a thoughtful person, each book, listed below, will act as a source of ennobling inspiration.

### 1. What, Where and Who is God?

God cannot be seen with the bodily eyes, but his creations provide knowledge and proof of his existence. The qualities, attributes and powers of the natural world which make us perceive and experience God's existence are explained in such a clear manner in this book that a reading of it may persuade an atheist to give up his atheism.

*Contents:*

(1) God is, or is not? (2) The wonderful creation of a wonderful body; (3) Man, the marvellous; (4) Creatures of the world are stranger than the world; (5) Non-human creatures are in no way lesser than man; (6) The great blessings of a compassionate God; (7) The lessons of Nature.

### 2. Existence of God — Beyond Doubt:

We can certainly know God by using our minds though he may be beyond the reach of our senses. The continuing controversy regarding God's being is resolved in an intellectually acceptable manner in this book.

*Contents:*

1. Existence of God — beyond doubt; 2. The evidence of God's being and his laws; 3. Self-generated organisation; 4. Cosmic Soul's expressions reflected in emotions and affections; 5. Equal love for all His children; 6. The unquenched thirst of the animate creation — Love. 7. Ample sympathy — a sign of elevated consciousness.

### 3. Is Religion an Opiate?

When religion becomes identified with superstitions, and sectarian, cultist and communal beliefs and practices, its utility for social concord is restricted and negatived; but when its true features are clearly known and their effects understood then it can be seen that religion is necessary for maintaining the dignity of the individual and for a harmonious social order. The book is remarkable for the treatment of its subject.

*Contents:*

1. Religion is not an opiate; 2. Religion and its great necessity; 3. Science is useful but not complete; 4. Integration of science and spirituality certain; 5. Religion — the basis of unity; 6. Let science become compassionate and religion fact-based; 7. The purpose of religion — the development of the individual.

### 3. Man is not a Walking Tree:

Many half-baked and so-called scientific rationalists who deny the existence of soul and use the simile of the walking tree for man as a thing that appears at birth and disappears at death will find the reasoning and the facts cited in this book beyond their capacity for refutation.

*Contents:*

1. The world is not merely an arrangement of lifeless matter; 2. The existence of soul — an important question; 3. Soul in the laboratory; 4. The existence of soul should not be denied; 5. Know the immortality of the soul and acquire it; 6. Why the infatuation for the gross and the aversion for the subtle? 7. Know thyself to gain liberation.

### 5. Is Man a fallen God or a Risen Beast?

What is Man? What are his original traits? By what criteria can his values be tested? Recent trends in sociobiology try to demonstrate that man like animals is totally selfish and self-centred, and that morality, ethics and altruism are alien to his nature. These notions are exposed as false and the human personality is shown as partaking of divinity in this book by a display of brilliant argumentation.

*Contents:*

1. The marvellous mysteries of a wonderful Creator; 2. The dawn of life and the process of its growth; 3. A fallen god or a risen beast? 4. Man is made by God's will, not by amoeba; 5. Let's assume that the Theory of Evolution is correct; but ... 6. The invisible world stranger than the visible; 7. The Theory of Evolution is incomplete and is a one-sided belief.

### 6. Soul is neither Man nor Woman:

Maybe the body is that of a male or a female, but the original indwelling entity is above the difference of sex which according to its will adopts a particular sex in body and if that is not to its liking it may change the sex of the body. Everybody maintains its vitality by a balanced combination of male and female characteristics. This book proves this fact incontestably and it would be an aid in resolving men-women conflicts.

*Contents:*

1. Soul is neither man nor woman; 2. Man or woman — what you will!; 3. Male and female in the same body; 4. Immaculate conception takes place and is possible; 5. Development of foetus according to desire; 6. Energy from continence and happiness from self-control; 7. Self-control — power — ability.

### 7. Discriminatory consciousness in matter?

Inanimate matter is neither inert nor lifeless. It has a particular kind of impulse and consciousness. Once this fact is understood the cosmic consciousness pervading and permeating the inanimate and animate creation can be perceived by us. The cosmic form of God as seen by Arjuna, Yashoda, Kausalya and Kag Bhushundi can be seen by anyone applying the knowledge given in this book.

*Contents:*

1. Nature's every creation complete; 2. Life-organisation of Nature; 3. Force and organisation — lacking nowhere; 4. Direction and assistance; 5. Why failure — progress, how?; 6. You're the saviour; you're the destroyer.

### 8. The unseen controller of the seen world:

It is said the world works by itself, and nature endures on its own. No outside operating source is seen anywhere. This materialistic assertion is overturned in this book and facts are adduced to prove the existence of the hidden entity who controls the working of the entire universe.

*Contents:*

1. Theism — founded on fact; 2. God's existence — a most worthy belief; 3. One entity permeates the universe; 4. The unseen controller of the seen world; 5. Life not limited to earth; 6. God is.

### 9. The tremendous power of consciousness:

The importance of the powers of Nature is well appreciated. Science by harnessing these powers has achieved great success in providing for our material prosperity and convenience. However, we have been negligent in understanding the powers of human consciousness which when joined to our life's higher interests can bring great and beneficial transformation in individuals and the world. Essential knowledge about these matters is imparted in this book.

*Contents:*

1. Deities in temples, and God; 2. The fruit of strong life-effort: birth as man; 3. The wonderful and marvellous human body; 4. Scientific effort for well-developed children; 5. Development of the foetus; 6. No shame in repenting; 7. The Guru is our own body!

### 10. Five vitalities — five divinities:

The five vitalities (*Pranas*) functioning in the human body possess mysterious powers and supernormal attributes. This book throws light on these factors and the reader begins to appreciate his good fortune at the co-existence of the five divinities with his self and is prompted to engage in their realisation.

*Contents:*

1. Are we only our gross physical body? 2. Bio-plasmic body; 3. Be aware of the subtle as well as the gross body; 4. Direct evidence of the power of *Prana* 5. The five power-currents of the five *Pranas;* 6. Experiencing the subtle body through *Pranayama;* 7. Descend into your self to acquire soul-power.

### 11. Universe in the molecule — ocean inside the vessel:

How the greatest is contained in the smallest? How the cosmos is entirely present in the living being? These and other similar questions are given enlightening answers in this book.

*Contents:*

1. Ponds, rivers, oceans; all these have this body; 2. Invisible more powerful than the visible; 3. Grander the form, subtler the basis; 4. Extraordinary consciousness, or the potency of the subtle; 5. Power, or the science of the soul-consciousness; 6. A drop of the measureless ocean of power; 7. The subtle is superior in the organisation of the body too.

### 12. Freedom from bondage by elemental insight:

Much has been said philosophically about releasing onself from worldly bonds, and contradictory assertions are not lacking when matters are discussed in this context. This book deals with this subject from a fundamental point of view and provides the sincere seekers with useful methods of enquiry.

*Contents:*

1. Where is the truth in the things experienced; 2. Ignorance: the reason for all sorrows; 3. Soul: the centre and origin of bliss; 4. God: existence-consciousness-blissful; 5. God is fire — soul is ember; 6. Seek the potent being; 7. Release and bliss received from the elemental (true) insight.

### 13. Human capacities — unsuspected and limitless:

The overtly frail human being is full of extraordinary potencies. Many high level gains are possible by their arousal and proper use. A reading of this book will be very enlightening in this regard. Many important factors in self-knowledge and development are also described in it.

*Contents:*

1. The source of vital electricity; 2. Stranger than realised; 3. Superhuman and supernatural power; 4. Miraculous power of will; 5. Cleanse your mind first; 6. Do not disorder your mind; 7. *Mens sana in corpore sana* (a sound mind in a sound body).

### 14. Limited life: dependent on the limitless:

Life seems to be full and complete in itself; but how its characteristics are dependent on an 'Other' are startlingly brought out in this book. Its reading makes one wish to connect oneself with that 'Other' — the limitless, so that one's abilities could be endlessly multiplied to obtain unending bliss.

*Contents:*

1. The controlling being of the created world; 2. The scientific basis of theistic knowledge; 3. All is organised and bound by law; 4. None beyond life and death; 5. Where life ends? 6. Limited life — dependent on the limitless; 7. Believe in God to be happy.

### 15. The revolutions of the world cycle:

How this vast world functions and how it coordinates its movements? These questions are the subject of this book which contrasts man's apparently insignificant position in the universe with his limitless potentiality for progress when he realises his true nature.

*Contents:*

1. What is man's place in the expanse of life; 2. There is something greater than man somewhere; 3. Civilised societies in other stellar bodies; 4. Believe it or not — fact is fact; 5. The universal process of birth, growth and death; 6. The energy-flow from the divine regions; 7. Planets: small ones act big!

### 16. Rebirth — an actual fact:

For those who accept the existence of soul should also be able to accept the fact of rebirth; but many theistic beliefs deny rebirth. Non-acceptance of the fact of rebirth gives rise to the low tendencies of despondency, pessimism, and greed and other lusts and death appears very painful. This book gives many evidences of the fact of rebirth to instil in the readers a constructive approach to life.

*Contents:*

1. The facts of the life hereafter; 2. Birth and death, as we know them, are the events of the gross world; 3. The conscious identity of the individual life; 4. Instances of rebirths, and beliefs regarding rebirth in other lands; 5. Incessant succession of births and deaths; 6. Progression and regression of births — the results of the Self's Karma; 7. Rebirth: no repetition but one more step on the path.

### 17. Heaven and hell — a self-adjusting process:

Heaven and hell are believed to have a special location that can be reached only after death. In this book it is explained how these are only the results of our righteous or unrighteous behaviour and whose effects we keep on experiencing here and now all the time, and how these can be made or unmade.

*Contents:*

1. World operates on the basis of Karma; 2. Fatalism, a mistaken notion. The facts about fate; 3. Heaven and Hell — a self-adjusting process; 4. Correct your mistakes; remove your bad traits; 5. Do not be shy of repentance; 6. Purification before development; 7. Charity and pilgrimage.

### 18. Though die we must; let it be with wisdom:

Death is inevitable. Most of us live foolishly and die miserably. Why should we not make intelligent preparation for this transition? Greatly helpful suggestions on this problem are given in this book.

*Contents:*

1. Death creeps nearer and nearer; 2. The sweet sleep of death is necessary; 3. Don't be half-dead; be fully alive; 4. Death is a joyous festival of a new creative life; 5. Lusts keep man tethered after death too!; 6. Instead of disturbing *Manes* try to satisfy them; 7. Make the period of the long rest meaningful; 8. Join respect for ancestors to appropriate action to receive their blessings.

### 19. Ghosts — what are they and what they do?

A bewildering array of anecdotes and descriptions are encountered regarding ghosts. Their existence itself is a subject of controversy. This book treats the subject soberly and provides sensible and appropriate explanations of these matters.

*Contents:*

1. The pitiable state of a disturbed self; 2. Don't make yourself or others miserable; 3. Painful results of too much attachment; 4. Ghosts — evidence for the existence of soul; 5. The power of metempsychosis; 6. The ghosts desirous of keeping contacts with relatives and friends; 7. Do not fear ghosts — they are merely ghosts.

### 20. Give respect to manes, they will give you strength:

Among the disembodied selves the ghosts are considered inferior and the Manes superior. Ghosts do harm and Manes give help. These beliefs are given factual support in this book. Practical suggestions regarding beneficial contacts with the Manes and for removing the fear of ghosts are also given.

*Contents:*

1. The Manes: disembodied selves with superior attributes; 2. Contacts with the Manes, always gainful; 3. Bless-

ings from the Manes to the near ones; 4. Manes — guides on the path of progress; 5. Manes — guards against injustice and disaster; 6. Manes — the unseen helpers; 7. Give respect to Manes, they will give you strength.

### 21. Extraordinary capacities and powers of the body:

This book acquaints the reader with the extraordinary capacities and powers stored in our normal-looking physical body. Suggestions for their realisation and use are also given. The saying "Lead a long, healthy and happy life" has been provided with a practical illustration in this book.

*Contents:*

1. This extraordinary and marvellous body: (i) its inner constituents even more extraordinary — (ii) nowhere is found such a wonder; 2. We, ourselves, invite sickness; 3. How to obtain health and long life: (i) health practices of great men — (ii) neither brain nor body tires — (iii) long life desired by nature — (iv) easy, innocent natural life; 4. Key to health — dietary discipline: (i) conclusions of the science of hygiene — (ii) do not distort your diet — (iii) discipline your self to live long — (iv) what to eat and how? — (v) how to keep the belly light — (vi) fasts too are necessary.

### 22. The background of the supersensible powers:

Inside man reside miraculous powers and capacities which when realised turn him into a veritable god. Such persons appear to us divine and possessed of extraordinary powers whose source remains a mystery to us. This book describes the background of such endowments and gives guidance for their development in ourselves.

*Contents:*

1. Correct guidance by forecasts; 2. The basis and background for supernormal attributes; 3. Miraculous

displays of auditory and visual capacities; 4. The foretaste of inherent abilities; 5. Foreknowledge; no coincidence, but a fact; 6. Past and future — known and knowable; 7. Scientific support for clairvoyance and other supersensible phenomena.

**23. Powers of prana — the source of divine powers:**

*Prana* (vitality) is the source of supernormal capacities latent in the depths of consciousness. *Pranamaya Kosa* (vital sheath) of the body is a storehouse of these extraordinary potencies which when developed can bestow on men the status of gods. How to rouse and use these powers are explained in this book.

*Contents:*

1. *Pranamaya Kosa,* the first source; 2. Hidden truths of television; 3. Acquiring supernormal knowledge; 4. Human electricity — a very powerful force; 5. *Prana's* ceaseless flow is meant for us; 6. Savita, the deity of Gayatri; 7. Increase in Prana-power by Gayatri worship.

**24. Sabda brahma — Nada brahma:**

Speech is a part of our normal lives. Sound is needed for voice and music. Sound waves by exciting thoughts and emotions greatly help us in our self-development. At the highest level of spirituality too the *Sabda* (the Word) represents Brahman (Godhead) and becomes revealed as *Mantra. Nada* (Cosmic tone) makes possible the necessary emotional and mental contact with Brahman for achieving self-realisation. The deep significances of *Sabda* and *Nada* are brought out clearly in this book.

*Contents:*

1. The melody for knowing the imperishable; 2. music, a great force; 3. production of empathy by music; 4. strong influence of music; 5. the curative power of music; 6. love of music in plants and animals; 7. *Sabda*

*Brahma* and *Nada Brahma;* 8. Contacting divinity by *Nada* Yoga; 9. Misuse of music.

### 25. Dreams — true and false:

Dreams have a strange world of their own in which most of our nights are spent. Do they have meaning or no? Do they point to some mystery? Dreams sometimes reveal past happenings and future events truly. This book explains the nature of dreams, its mysteries and effects in an interesting way.

*Contents:*

1. The truth of life revealed by dreams; 2. Varieties of dreams; 3. The ills of body and mind diagnosed from dreams; 4. Dreams and the tele-communicating methods of consciousness; 5. Close relationships expressed in dreams; 6. Divine inspiration and guidance obtained from dreams; 7. Facts about the dream-state and the sub-conscious.

### 26. Other creatures also think and talk:

Non-human creatures are thought to be dumb and given to uttering meaningless sounds as they are not supposed to possess the powers of reasoning. This book shows the different animal species having their own languages for communication with the members of their own species. They also have thought processes and intelligence useful for living their lives. For man to claim to be the greatest of the living beings is wrong and egotistic when these facts are taken into account. The book reads like a novel.

*Contents:*

1. Is man really the greatest living being? 2. Man is not the highest just because he is intelligent; 3. Man's life is also a journey; 4. Emotions and affections: signs of self-consciousness; 5. Cooperation and organisation: the basis

of happiness and progress; 6. They speak, when you understand them; 7. Suit yourself to the changing situation.

## 27. We all depend on each other:

Everything in creation, animate and inanimate, though individualised, are not only related to each other but are dependent on each other too. Mutually cooperative relationship keeps the creation moving forward. Unity in multiplicity is the evidence of God's being. A profound analysis is presented in this book of this far-reaching thesis.

*Contents:*

1. The sole basis of balance and movement; 2. Expand your self-identity; 3. Happiness is not in indulgence but in altruism and sacrifice; 4. Do not think about yourself all the time; 5. Inspiration to charity from the visible world; 6. Altruism versus utility; 7. Promote cooperation and affection among living beings; 8. Family life and the world of non-human creatures.

## 28. The invisible puzzles of the visible world:

A close look at the visible world shows up innumerable puzzles joined to it without whose solutions our longing for peace and progress remains unsatisfied. The most important of these puzzles are unravelled in this book.

*Contents:*

1. Why these mysteries are not solved? 2. The wonders of a wonderful world; 3. The astonishing activities of the plant world; 4. Life is not limited to the Earth; 5. If you want to see the Divine or the demonaic worlds... 6. The power-source is beyond matter-substance; 7. Reverence for the provident nature.

### 29. Extraordinary and abnormal, but easy and possible:

Frequently facts and events are brought to our notice which baffle our understanding. The forces that result in these wonders are explained in this book.

*Contents:*

1. The soul's activities above the limitations of the body; 2. Extraordinary and abnormal, but easy and possible; 3. It is given to us to become what we want; 4. Non-human creatures are also no less mysterious and interesting; 5. The rewards of following Nature; 6. The scientific basis of supernormal capacities; 7. The real mystery is beyond the reach of the senses.

### 30. Religion and science — not contrary but supplementary:

Religious platforms branding science atheistic and the scientific circles ridiculing religion as old wives' tales and bundles of superstition — that's how it goes on. This way both remain incomplete and are faultily grasped. Only the integration of the understanding of reality and knowledge of phenomena can give us internal nobility and external prosperity. How all-round progress can be achieved by such integration is given thoughtful consideration in this book.

*Contents:*

1. Denominations are the body, religion is the soul; 2. The identity of religion and righteousness; 3. The instability and incompleteness of science; 4. The intellect should be controlled by the rein of religion; 5. Effective good is possible only from the integration of religion and science; 6. A revolution necessary in religion and philosophy.

### 31. Stop science from becoming a demon:

Science by ignoring ethics and morals takes away with one hand the individual's dignity and social amity while giving with the other increased material comforts, thus intensifying social imbalances. The book discusses the horrifying implications of this situation and suggests remedial measures.

*Contents:*

1. The Natural laws of co-existence; 2. Man should not become a machine; 3. Hold your breath, the air is poisoned! 4. Beware! Danger! don't drink this water! 5. Don't shout and split our ears! 6. Kill pests and poison yourselves! 7. The conspiracy to kill the Earth; 8. Unrestrained progress (?) and collective suicide.

### 32. The brain — a veritable pandora's box:

The brain contained in the cavity of the skull has such amazing powers which when known and realized can turn a person into a remarkable human being in his own lifetime.

*Contents:*

1. What one seeks, one finds; 2. The astonishing and charming organisation of the brain; 3. The divine artist's wonderful art; 4. Ill or well, a matter of mind; 5. Are all of us mentally ill? 6. Be well balanced to be happy; 7. Lead a happy and joyous life.

### 33. The human brain, a remarkable computer:

The jelly like mass inside the skull is a centre of wonderful powers. The more its functions are probed the more amazing it appears. This book indicates the methods of releasing brain's powers for beneficent use.

*Contents:*

1. The brain: stranger even than the body; 2. The brain: more like a Pandora's box; 3. Don't be frightened; 4. This way you lose your powers; 5. Don't insult yourself; 6. Your mind makes you sick, not your body; 7. Keep your mind's balance.

### 34. The normal nature of our consciousness: affection and friendship:

The modern psychology considers the individual consciousness to be characterised by self-interest, security and aggression, and exploitation for the fulfilment of the individual needs, and in justfication of this thesis, examples like "big fish eat small fish and small fish eat smaller fish" are held out and the theory of the survival of the fittest put forth; and callous exploitation of man is considered an inevitable social necessity. This book powerfully confounds such degenerate and crime-breeding thinking by showing us the valuable results of ethical individual and social behaviour.

*Contents:*

1. Mutual help and assistance: bases of Nature; 2. How Nature teaches us to 'live and let live'; 3. How life depends on mutual help and cooperation; 4. How the world is bound by affection and friendship; 5. Gregariousness and affection; 6. Emotions: other creatures too have them.

### 35. Good-heartedness: necessary for self-development:

Cruelty to animals and to the less fortunate or weaker persons harms the perpetrator of such cruelty even more than the objects of his cruelty. Such cruelty and the contrasting good-heartedness are the subjects of this book and it also forcefully brings out the necessity of generosity and charity for our individual self-development.

*Contents:*

1. From evil to inhumanity; 2. Man can turn into man-shaped demon; 3. The unbroken chain of evil traits; 4. The influence of soul on self-development; 5. The despicable culture of meat-eating; 6. Meat-eating is not good for health; 7. All of us take part in this cruelty; 8. If cruelty becomes a habit, then?

### 36. The spiritual sexology:

Righteousness (Dharma), Individual and social welfare (Artha), Sexual love (Kama) and Liberation from the world bondage (Moksha) have been considered by our sages and seers as the four human life-efforts and activities (Purusharthas). But 'Kama' mentioned here is entirely different from unbridled promiscuous and lascivious sexuality. How harmful and degrading sex can be when it is prurient and how ennobling it can be when it is an expression of fully humanised love and understanding are the themes of this liberal-minded and enlightening book.

*Contents:*

1. Spiritual sexology; 2. Activity and joy: the nature of creation; 3. Sex play: benefit and harm; 4. The union of male and female: a special activity; 5. The control of sex impulses from elevated consciousness; 6. The origin of sex impulse; 7. Acquiring unbroken bliss.

### 37. Too many children, a social calamity:

In the present circumstances, to have too many children is a misfortune. This affects the family economy and well-being, the health of the mother, the welfare of the children and the society. This book forcefully argues in favour of a planned and limited family size and it is an inspiration to purposeful action in that regard, and it also presents the catastrophic effects of the population explosion in a dramatic manner.

*Contents:*

1. The gifts of modern civilisation; 2. Population explosion more fearful than nuclear explosion; 3. The rising population of animals; 4. The gathering storm of annihilation; 5. Laughable methods of checking population growth; 6. Where will luxury leave us? 7. A constructive prescription for the problem.

### 38. The descent of the age force — Gayatri:

In the resolution of the problems of the age and for the building of a bright future the primordial force of Gayatri will play a role similar to that of the Avataras of God in the times of yore. This book describes how this would come to pass.

*Contents:*

1. The descent of the age force — Gayatri; 2. The reaction here below of the preparations taking place in the astral plane; 3. The descent of Gayatri for changing the age; 4. Right atmosphere will have to be created for the change of the age; 5. The dawn of Gayatri-consciousness in the present age; 6. The advent of divinity through the medium of Gayatri; 7. Integrated development of personality by Gayatri worship; 8. The use of Gayatri for self-development; 9. The collective power of Gayatri prayer; 10. The extension and expansion of the age force; 11. Gayatri is the *Guru-Mantra;* 12. The reconstruction of the individual and society by the Gayatri campaign; 13. The function of Gayatri yajnas in the advent of the new age; 14. The trivalent Gayatri — the triunity of the knowledge of Brahman; 15. Effort, discipline and organisation — the first inspirational effect of Gayatri; 16. Discrimination, right study, self-regard — the second inspirational effect of Gayatri; 17. Unity, equality and cooperation — the third inspirational effect of Gayatri.

### 39. The beneficent Sadhana of Gayatri:

There are many modes and methods of worship. Among these the efficacy of Gayatri is outstanding and it has been given the highest place by our Rishis. For laymen and knowledgeable alike the book is equally instructive reading.

*Contents:*

1. The features of Gayatri; the Mother of the Vedas; 2. The miraculous source of power; 3. The highest

Sadhana and acceptable to everyone; 4. The domain of Gayatri; 5. The purpose of the Sadhana of Gayatri; 6. The mode of worship; 7. A commentary on the six Karmas; 8. The elevation of consciousness by prayer; 9. Dhyana-yoga for waking the Self; 10. Consecrating the House of Shakti.

### 40. The five faces of the divine Gayatri and the five bodily sheaths:

Savitri, one of the 24 deities of Gayatri, has five faces. They represent the five sheaths of the body, i.e. the physical (*Annamaya*), the etheric or vital (*Pranamaya*), the astral (*Manomaya*), the cosmic (*Vijnanamaya*), and the causal (*Anandamaya*) which is said to be the field (kshetra) for realising Gayatri. The arousal of the five divinities connected with these five sheaths leads to self-knowledge. How is it possible? This book deals with that question.

*Contents:*

1. The five faces of the divine Gayatri and the five sheaths; 2. The development of the physical body (*Annamaya Kosa*) and its results; 3. The progressive development of the astral body (*Manomaya Kosa*); 4. The powerful life-energy contained in the vital sheath (*Pranamaya Kosa*); 5. The cosmic sheath (*Vijnanamaya Kosa*) — the source of subtle powers; 6. The causal body (*Anandamaya*) — the heaven and the door to liberation; 7. Realising Gayatri by the Sadhana of the five bodies.

### 41. The power of Kundalini and its acquisition:

The great power of Kundalini is present in the human body as the vital electricity, life-force, vital energy, yogic fire, and as the soul's light. In its quiescent state it functions as the down-gazing serpent of sexual lust and craving for luxury, but when aroused by appropriate effort bestows divine attributes on man by opening the six plexal chakras. This book provides usefully detailed knowledge of the power of Kundalini and of its release.

*Contents:*

1. The nature and basis of Kundalini power; 2. Puranic descriptions of Kundalini; 3. Chakras and their attendant capabilities; 4. The centre of divine forces — Sahasrar and Brahmarandhra; 5. The south pole of the human identity — Muladhara; 6. Kundalini Sadhana: nature and purpose; 7. Gayatri Sadhana and rousing the Kundalini.

### 42. Brahmavarchas: meditation and contemplation:

This Sadhana involves the unveiling of the five sheaths, the rousing of Kundalini, the piercing of the six chakras, and unwavering benevolent concentration. This integrated Sadhana can be taken to be a homogenous combination of transcendent knowledge and performance of the right austerities. This book prescribes a course for this Sadhana in the form of lessons given in an orderly sequence.

*Contents:*

1. The Brahmavarchas Sadhana — the sequence; 2. The form of five-faced Gayatri in the higher Sadhana; 3. The combined Sadhana of Gayatri and Savitri; 4. The graded sequence of the Sadhana; 5. The higher Gayatri Sadhana — the rousing of the five sheaths; 6. The higher Gayatri Sadhana — the rousing of the Kundalini; 7. The basis and effect of meditation and contemplation; 8. The prescribed practices for acquiring supernormal vision.

## GAYATRI — SCIENCE SUPREME

There is darkness and delusion everywhere. The cause of all misery is lack of wisdom or right thinking. When thoughts are sublime and pure, a man acts wisely and attains joy, mental peace and equanimity. Is there any power which can bring about everlasting happiness and eternal peace to mankind? The answer is *Gayatri Mantra* — infinite, all-yielding and all-powerful. Rightly called the Mother of the Vedas and reflecting in her all the three attributes of God — *Sat, Chit* and *Anand* — Gayatri can alleviate the sufferings of humanity and bring solace and happiness.

The book presents the various experiences of the author, Shri Ram Sharma Acharya, who has devoted his entire life for unearthing the glory and wisdom hidden in the sacred *Gayatri Mantra.* The book deals with such topics as — Origin of Gayatri the Mother of the Vedas — Gayatri, The Source of Subtle Powers — Awakening of Power through Gayatri — Divine benefits of increasing piety through Gayatri — Women entitled to worship Gayatri — The Sacred Thread, A Symbol of Gayatri — No fear of harm in the process of worship — Do's and Dont's for the devotees — Prayers should be accompanied by concentration and undisturbed mind — The simplest and best way of meditation of Gayatri — Expiation of Sins through Gayatri worship — Gayatri worship during Navaratri — Fulfilment of Aspiration through Gayatri Worship — Analysis of the meaning of Gayatri — Dialogue with the Mother through meditation — No efforts futile — Many signs of success and fulfilment — Divine powers are not for misuse and waste — The Concept of Yagna and Gayatri — Gayatri Mahatmya — Gayatri Spell — Its Advantages — Gayatri Gita — Gayatri Smriti — Gayatri Upanishad — Gayatri Ramayana — Five Faces of Gayatri — Food Sheath and Its Accomplishment — Yogic Exercises (Asanas or Postures) — Tattwa Suddhi — Strengthening the Life Sheath — Pranayama — Easy Way of Strengthening the Life Force — Sheath of Conscience — Atmanubhuti Yoga — Nada Sadhana — Gayatri Sadhana, Never Ineffective — Initiation into Gayatri Sadhana.

## THE SIGNIFICANT PERIODICALS OF THE NAV-NIRMAN MISSION

(1) *YUGA SHAKTI GAYATRI* (Monthly) — (published in Hindi, Gujarati and Oriya).

This magazine delves into the philosophy, metaphysics and the practical methods of the transcendental science of the Sadhana of Gayatri. It presents factual information and analyses of spiritual experiences related to the Sadhana of Gayatri and other matters connected with the Mission's continuing work of social transformation.

Yearly Subscription: Rs. 10/-

*Published by:* Yug-Nirman Yojana,
Gayatri Tapobhumi,

Mathura-281003 (Uttar Pradesh),
INDIA.

(2) *MAHILA JAGRITI ABHIYAN* (Monthly) — (published in Hindi).

The objective of this periodical is to inspire an orderly emancipation of women so that every home and family is turned into an abode of happiness. The periodical also acts as a guidebook for the constructive and creative liberation of women and for cultivating the qualities of leadership in them.

Yearly subscription: Rs. 6/-

*Published by:* Mahila Jagriti Abhiyan,
Vedanta Gayatri Trust,
Shantikunj, (Dist. Sahranpur),
Haridwar-249401, (Uttar Pradesh),
INDIA.

(3) *YUG-NIRMAN YOJANA* (Weekly) — (published in Hindi).

This periodical is inspired by the ideal of accomplishing public welfare, mental improvement and fresh thinking by spiritually guided individual conduct. It also provides information about the world-wide activities of the Mission apart from giving practical guidance on many matters of immediate individual concern.

Yearly subscription: Rs. 16/-

*Published by:* Yug-Nirman Yojana,
Gayatri Tapobhumi,
Mathura-281003, (Uttar Pradesh),
INDIA.

(4) *AKHANDA-JYOTI* (Monthly) — (published in Hindi).

Science does not cancel religion, instead it supports and strengthens it. This periodical performs the functions of a fact-finding and analytical research journal of Indian spiritual discoveries, theories and experimental procedures and their mutually enlightening connections with the findings of the modern sciences. It provides ample food for thought for seriously enquiring minds.

Yearly subscription: Rs. 12/-

*Published by:* Akhanda-Jyoti Sansthan,
Dhiya Mandi,
Mathura-281003, (Uttar Pradesh),
INDIA.

## CHAPTER IV

# (i) INDIA: LEADER OF THE NEW AGE

### *A Perspective*

It is commonly said that Man is the maker of his own destiny. The ends we achieve are the result of the means we adopt. Our collective future looks bleak indeed when seen from this viewpoint.

However in times of such confusion and hopelessness — and our times are surely one such — due to divine design there emerge in our midst visionary souls who are able to show us the right path of individual and social action to avert the foreboding catastrophe. These souls do this by the subtle powers of their spiritual might; and they are able to do this because they possess the insight by which they can understand the kind of human actions and reactions that are necessary to bring about the needed beneficial changes in society. This of course involves great improvement in the disorderly ethical and the iniquitous material state of our present-day world.

How to remove these distortions; how to restore the balance of society; how to establish a new social arrangement to fulfil the divine design; how to set the course of events to realise these aims, are some of the questions whose answers can be found only under the guidance of the God-inspired personages as only they have the clear vision and insight into the human situation to provide the light on the path of our veiled destiny.

When the world is on the brink of an age of change and reconstruction a reordering in the subtle world takes place first. Our virtual universal atmosphere of social anarchy and lack of discrimination are likely to bring in their wake a fearful and widespread disaster. To re-establish the new world order, works are being performed in accordance with a divinely inspired method. The great souls whose subtle insight can see the changes going on in the astral plane, and the power of which can be utilised to initiate the new age, exist in our midst.

This insight into the future is not to satisfy idle curiosity. It is being used to oppose the forces of evil and for adjusting the flow of circumstance to enable human beings to lead their lives in tune with the moral law in a civilised manner.

Here we can only give an indication of the direction of this impending reconstruction of the world and humanity, and how that may be made beneficial to us individually, and how that will arrest the current trend of degrading personal conduct and social deterioration and at the same time promote the regeneration of mankind.

The Nav Nirman Mission, under the inspiration of its founder Shri Sriram Sharma Acharya, has launched the Yug Nirman Yojana (The New Age Construction Plan) from the ever sacred precincts of the earth of Mathura for reconstruction of society. In this glorious mission of regeneration of mankind, men of goodwill everywhere owe it to themselves to extend their hand of assistance to bring about the consumation of the new age where, *Ram Rajya*, as envisioned by our ancient saints and seers, will prevail That a new age is at hand is unquestionable; that this will be preceded by disasters and catastrophes enveloping the entire earth is undoubted; and that those who survive this revolution in nature will be those who are noble, devoted and engaged in the task of reconstruction of mankind. There is no doubt that the plan will be crowned with the success because it will have the support, inspiration and power of the astral word.

## (ii) YUG NIRMAN YOJANA'S SOLEMN PLEDGE FOR SOCIAL REGENERATION

### *THIS WE SOLEMNLY PLEDGE*

(1) In God we believe and trust,
so our duty is in the welfare of man;

(2) And as our body is the house of God
we will use it with control and care;

(3) And as our mind is the life of our life
we will keep it clear and serene;

(4) And by right acts and by studying the words of God
we will keep our minds free of evil;

(5) And we being same as our fellowmen
we will see their good as our good;

(6) And as in their good lies our good,
therefore from their good will come our good;

(7) And as human beings we will always be
righteous, civil, generous, forbearing,
loving, diligent, moral
and fostering spiritual kinship
we will be good citizens
and in our personal lives
these will be our ever-present qualities;

(8) And sloth and idleness,
never will we allow these
to come in our way of uplifting ourselves
and doing good to all;

(9) And chastity, good-fellowship and simplicity
our very life-breath these we will make;

(10) And no thoughtless and rigid tradition
will we allow to hinder our discrimination;

(11) And we will rather fail in righteousness
than exact success by wrong means;

(12) And so we will not measure men
by the power and success they have in the world
but by the sincerity of their beliefs
and by the rightness of their deeds;

(13) And not for us the affluence of self-aggrandisement,
but dedication to the cause of righteous human welfare;

(14) And for which we shall regularly give
a part of our time, learning, wealth and power;

(15) And we will not do to others
what we do not want to be done to us;

(16) And we will earn our livelihood honestly;

(17) And in our individual conjugal life
we will always be faithful;

(18) And we reaffirm this solemn pledge
because man is the architect of his own destiny
and because it is our conviction
that we can make our lives sublime
and so also uplift our fellowmen
to usher in the New Great Age
to redeem our pledge in truth indeed.

## CHAPTER V

## THE FOUNDER

Yug Nirman Yojana, Gayatri Tapobhumi, Mathura, Akhand Jyoti Sansthan, Shanti Kunj, Brahmavarchas Sansthan, Gayatri Nagar, Hardwar; the founder and sustainer of all these is Pandit *Sriram Sharma Acharya*, the Rishi of our times. Age 74 years.

His study of religion, philosophy, metaphysics and science is deep and wide. By the age of 24 years due to the influence of the spiritual impulse provided by Mahatma Gandhi he underwent the rigorous austerities to attain the 24 spiritual accomplishments from the Sadhana of Gayatri.

He has given his entire personal wealth and inherited properties to establish Gayatri Tapobhumi and a higher secondary school in Mathura. An inspiring orator, a forceful writer, an able organiser; apart from being these he is also innocent like a child and innately cultured as a man of high wisdom. Our struggle for independence saw him imprisoned many times. Since the time of our country's independence he has been continually engaged in organised and planned efforts to bring about a universal intellectual, spiritual and social renascence. Amidst these arduous activities though he always is, still there has never been a break in his personal 4-hour daily Sadhana.

Some of these institutionalised activities conducted by him include the editing and publication of attentively read periodicals on the spiritual sciences, viz., (1) Akhanda Jyoti, (2) Yug Shakti Gayatri, (3) Yug Nirman Yojana, (4) Mahila Jagriti Abhiyan, in Hindi, English and a few other Indian languages.

He has also guided and supervised a project for reliable translations of the basic corpus of the Vedic scriptural literature, i.e., the 4 Vedas, the 108 Upanishads, the 6 Darshanas, the 20 Smritis, the 24 Gitas, the 18 Puranas, the Brahmanas, the Sutras, Yoga Vashistha, etc. He has authored nearly 500 books showing the many-sided relationship and effects of spiritual efforts, right conduct and ethical values on our individual work-a-day lives.

These days the Acharya is resident with his revered spouse Mata Bhagawatidevi at Shanti Kunj, Hardwar from where he provides enlightening inspiration and guidance to those who are engaged with him in his noble task of human regeneration.

## CHAPTER VI

# SRIRAM SHARMA ACHARYA
# A HYMN TO GURUDEV

HIMALAYAS wear your glory for a crown,
and in prayerful reverence to you we bow down
because the sorrows of the age
with lighted torches light the stage
where our times with tearful eyes
read the story of their painful cries,
but with you there comes the hope
for Manu's children who need not grope
for Bhagirathi who was drying up so
as she has renewed her ample flow
because the scion of the Angira-Aditya line,
who is you the messenger divine,
has vowed to remove the darkling blight
on our godly heritage by the spirit's light;
and you are the guide who is to be sought
to tell us how the New Age is to be wrought.

Himalayas wear your glory for a crown,
and in prayerful reverence to you we bow down
for the sages of yore bless us through you;
Videha, Vashistha, Vishwamitra, in you we view:
O Vyasa of this benighted age
and Agastya curing its poisonous plague,
you extract elixir from Sindhu's thirst
to bestow immortality on us of this Earth
where you are descended in the shape of man
and your love is our hope and who else can
relive Dadhichi's generous sacrifice
by infusing in us, who are steeped in vice,
the Life of Spirit by your wisdom's rays
and in return we can only render praise.

Rama and Krishna in you are truly combined —
O *'Sri Ram'* lead us for we are in spirit blind.

Himalayas wear your glory for a crown,
and in prayerful reverence to you we bow down
for in this Kali-age to us tried sore
you are the boat and you the oar,
the helmsman and the gentle guide
to us floundering in the world's ocean wide
who by his compassion lifts us safe
from self-made miseries, and who will save
us from the hells merited by our sins,
and by your grace a distressed soul wins
the heaven of the knowledge of the self
by releasing it from the lure of the pelf;
and O Herald of the New Great Age
and the Sage of the Dawn which you presage
give us the strength by which we can
become like *'Sri Ram'*, our 'Divine Man'.

—*Ashok Rawal*

## CHAPTER VII

# 1980-2000: THE DAWNING TWO DECADES OF A NEW AGE — A MESSAGE

Anyone who thinks seriously about what is happening around us in the world today will feel the need for a new beginning to remove the gloom of misery which seems to so hopelessly surround us now.

The "Ram Rajya" of our glorious sacred literature was not a mere tale but a fact of existence brought into being by God to relieve humanity from a distress very similar to ours at present.

The spiritually enlightened persons of all religions are firmly convinced that a Great Soul is already in our midst to show humanity a way out of its self-inflicted agonies and self-made sorrows.

He will, by personal conduct, set an example which will reconcile all faiths and beliefs; and His life will be an exhibition of the basic unity of all religions and sincerely held convictions.

It is, therefore, left to us to contribute our share of selfless work and genuine charity from now on to have a clear fore-vision of the New Age, that is soon to come, and to prepare ourselves for the fulfilment of our individual roles in realising the next "Ram Rajya" and Gayatri will be the instrument of its culmination.

Gayatri is useful to all mankind. Its influence and effects are universal and without the limitations of country, religion, caste, faith and belief.

Gayatri is the soul of Hindu Civilisation. Hindu Civilisation is a divine civilisation and it can be fittingly called the civilisation of mankind.

Gayatri is the panacea for all problems and difficulties. It is the Divine Bliss of all the potentialities of the age to come.

The next 20 years, i.e. 1980-2000, which are the years of transition of the present era, could bring vast destruction, loss of life, and misery to our world. Gayatri mantra and yagna would creat cosmic vibrations, which could to a considerable extent mitigate the effects of the catastrophics events the world is likely to experience during this 20-year period of transition.

—Vedmurti Pandit Sriram
Sharma Acharya

Acc: २२०६५
22065

DATE DUE

महेन्द्र संस्कृत विश्वविद्यालय
वाल्मीकि विद्यापीठ
पुस्तकालय

Each and every syllable of the Gayatri Mantra is a source of spiritual strength and storehouse of esoteric knowledge by imbibing which man can live a life of peace and happiness.

The last twenty years of the twentieth century are to be a time of revolutionary change of great turmoil and travail from which mankind will re-emerge into a new phase of spiritual and material upliftment and evolution.

The source and force of this uplifting human renewal for the new age is Gayatri, and those who take sincere recourse to Gayatri will be spared the agonies and tortures which are always an inevitable concomitant of any revolution, and they will also find themselves the torch-bearing heralds of the new age. Gayatri is the shining torch of that revolution.

In the present book the author Shri Ashok Rawal has provided a short outline of the activities to bring about that revolution under the abiding inspiration of Pandit Sriram Sharma Acharya.